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The Nigamanas of the Sumaṅgalavilāśinī and the Kaṅkhāvitaranī

Pāli texts usually end in a brief paragraph called *nigamana*, which corresponds in meaning and content to the *explicit* of mediaeval European manuscripts. In two instances these brief, though highly valuable, texts have been omitted from the respective PTS editions for reasons unknown. Consequently it seems useful, if not necessary, to provide the relevant paragraphs here on the basis of the Chaṭṭhasaṅgāyana Edition (B^e), because they contain information important for the composition or history of the respective texts.

I. Sumaṅgalavilāśinī
(B^e 1968 III 250,1-251,6)

Nigamanakathā

ettāvatā ca
āyācito Sumaṅgalaparivenanivāsinā thiragunena
Daṭhānāgasamghattherena theravamsanvayena | 1 |
Dīghāgamavarassa dasabalaguṇaparidīpanassa atṭhakatham
yam ārabhim Sumaṅgalavilāśinim nāma nāmena | 2 |
sā hi mahātṭhakathāya sāram ādāya niṭṭhitā
esā ekāsītipamāṇāya pāliyā bhāṇavārehi | 3 |
ekūnasataṭhimatto Visuddhimaggo pi bhāṇavārehi
atthappakāsanatthāya āgamānam kato yasmā | 4 |
tasmā tena sahā 'yam atṭhakathā bhāṇavāragananāya
suparimitaparicchinnam cattālisasatam hoti | 5 |
sabbam cattālisādhikasataparimānam bhāṇavārehi evam
samayam pakāsayantim Mahāvihāre nivāsinam | 6 |
mūlakaṭṭhakathāsāram ādāya mayā imam karontena
yam puññam upacitam tena hotu sabbo sukhī loko ti | 7 |

paramavisuddhasaddhābuddhiviriyapaṭīmaṇḍitena silācārajjavamaddava-
ādiguṇasamudayasamuditena sakasamayasamayantaragahanajjhogāhaṇa-
samathena paññāveyyattiyasamannāgatena tipiṭakapariyattippabhede
sāṭṭhakathe satthusāsane appaṭihataññāṇappabhāvena mahāveyyākaranena
karāṇasaṃpaṭtijanitasu khav iniggatamadhu rodāra vacana lāvanṇayuttena
yuttamuttavādinā vādivarena mahākavinā pabhinnapaṭisambhidāparivāre
chaṭabhiññādippabhedaguṇapaṭīmaṇḍitena uttarimanus sadhamme suppa-
tiṭṭhabuddhinām theravāmsappadipānam therānam Mahāvihārvāśinām
vamsālamkārabhūtena vipulavisuddhabuddhinā **Buddhaghoso** ti garūhi
gahitanāmadheyyena therena katā ayam **Sumaṅgalavilāsinī** nāma
Dīghanikāyaṭṭhakathā

tāva tiṭṭhatu lokasmim lokanitharanesinam
dassentī kulaputtānam nayam diṭṭhivisuddhiyā | 8 |
yāva Buddho ti nāmam pi suddhacittassa tādino
lokamhi lokajeṭṭhassa pavattati mahesino ti | 9 |

Sumaṅgalavilāsinī nāma Dīghanikāyaṭṭhakathā niṭṭhitā.

The *nigamana* is commented upon in the subcommentary: Sv-pt III 372,1-29.

The structure of the *nigamana* as a whole is common to all four Nikāya commentaries composed by or under the supervision of Buddhaghosa. Moreover some verses and the prose part of the *nigamana* are identical in these commentaries.

The length of the respective texts as here of Sv is given always in combination with the Visuddhimagga. This shows that each individual commentary forms a unit with Vism. The 81 *bhāṇavāras* of Sv are added to the 59 *bhāṇavāras* of Vism to give 140 *bhāṇavāras* altogether.

A *bhāṇavāra* comprises 8000 syllables corresponding to 250 *ganthas*. Each *gatha* or *gāthā* contains 32 syllables, because it consists of 4 *pādas* of 8 syllables (*akkharā*) according to:

ettha ca bhāṇavāro ti:

atṭhakkharo ekapadam ekagāthā catuppadam
gāthā c'ekā mato ganthro ganthro ca bāttimsakkharo | 1 |
bāttimsakkharagāthānam paññāsadvitaram pana
bhāṇavāro mato eko sv-atṭhakkharasahassako | 2 |

evam atṭhakkharasahassaparimāṇo pātho vuccati. bhanitabbo vāro yassā ti
hi bhāṇavāro. ekena sajjhāyanamagggena kathetabbavāro ti attho, Sv-nt B^e
1961 I 81,8-15 (on Sv-pt I 23, 19 on Sv 2,12), cf. Sadd 1131 (5.3.3.1).

II. Kaṅkhāvitaraṇī (B^e 1968 356,6-357,14*)

Nigamanakathā

ettāvatā ca

vanṇanām Pātimokkhassa **Soṇattherena** yācito
vinaye jātakaṅkhānam kaṅkhavitaranathiko | 1 |
ārabhiṃ yam aham sabbam Sīhaṭṭhakathānayam
Mahāvihārvāśinām vācanāmagganissitam | 2 |
nissāya sā ayam niṭṭham katā ādāya sabbaso
sabbam atṭhakathāsāram pāliyatthañ ca kevalam | 3 |
na h'ettha tam padam atthi yam virujjheyya pāliyā
Mahāvihārvāśinām porāṇatṭhakathāhi vā | 3 |
yasmā tasmā akatvāna etha kaṅkham hitesinā
sikkhitabbā va sakkaccam **Kaṅkhāvitaraṇī** ayam | 4 |
yathā ca niṭṭham sampattā Kaṅkhāvitaraṇī ayam
dvāvīsatī bhāṇavāraparimāṇaya pāliyā | 5 |

evam anantarāyena niṭṭham kalyāṇanissitā
aciram sabbasattānam yantu sabbe manorathā ti | 6 |

paramavisuddhasaddhābuddhiviriyappaṭimanditena ... **Buddhaghoso** ti
garūhi gahitanāmadheyyena therena katā ayaṁ **Kaṅkhāvitaranī** nāma
Pātimokkhavaṇṇanā

tāva tiṭṭhatu lokasmīm lokanittharaṇesinam
dassentī kulaputtānam nayaṁ sīlavisuddhiyā | 7 |
yāva Buddho ti nāmam pi suddhacittassa tādino
lokamhi lokajetthassa pavattati mahesino ti | 8 |

Kaṅkhāvitaranīatṭhakathā niṭṭhitā

The prose part of this *nigamana* is identical with the one used in all commentaries ascribed traditionally to Buddhaghosa.

This *nigamana* is not commented upon in the older anonymous *Kaṅkhāvitaranīpurāṇatīkā*, but only in *Vinayatthamañjūsā Kaṅkhāvitaranīabhinavaṭīkā* (B^e 1965 486,18-487,18). Quotations from the *nigamana* have been printed in italics, explained words in bold type:

Nigamanakathāvaṇṇanā

yam Pātimokkhassa vannanam ārabhin ti sambandho. Mahāvihāra-vāśinan ti idam purimapaccimapadehi saddhim sambandhitabbam, *Mahāvihāravāśinam Porāṇatṭhakathāhi* vā ti ca. **pāliyatthañ ca kevalan** ti sakalam pāliyatthañ ca ubhatovibhaṅgañ cā ti vuttam hoti. **etthā** ti etissam *Kaṅkhāvitaranīyam. yasmā na hi atthī* ti sambandho. **yan** ti *yam padam. Sīhaṭṭhakathānayan* ti *Sīhaṭṭamātikāṭṭhakathānayan*. **Aṭṭhakathāsāran** ti *Sīhaṭṭamātikāṭṭhakathāyam* atthasāram, atha vā *Vinayatṭhakathāsu* atthasāram, ten' etam dasseti:

Sīhaṭṭamātikāṭṭhakathāyam atthasāram ādāya imam Kaṅkhāvitaranīm karonto *Vinayatṭhakathāsu* pi idha vinicchaye yogakkhemam atthasāram ādāy' eva akāsi.

idāni sadevakassa lokassa accantasukhādhigamāya attano puññam pariṇāmento *yathā ca niṭṭham sampatī* ti ādigāthādvayam āha. **kalyāṇanissitā** ti kusalanissitā. **sabbasattānan** ti kāmāvacarādi-bhedānam sabbesaṁ sattānam.

Nigamanakathāvaṇṇanā niṭṭhitā

This explanation is followed by the *nigamana* to Kkh-ṭ, which was composed by Buddhanāga, a pupil of the commentator and author Sāriputta under Parakkamabāhu I (1153-1186), during the late 12th century AD.

Freiburg i. Brsg.

O. v. Hinüber